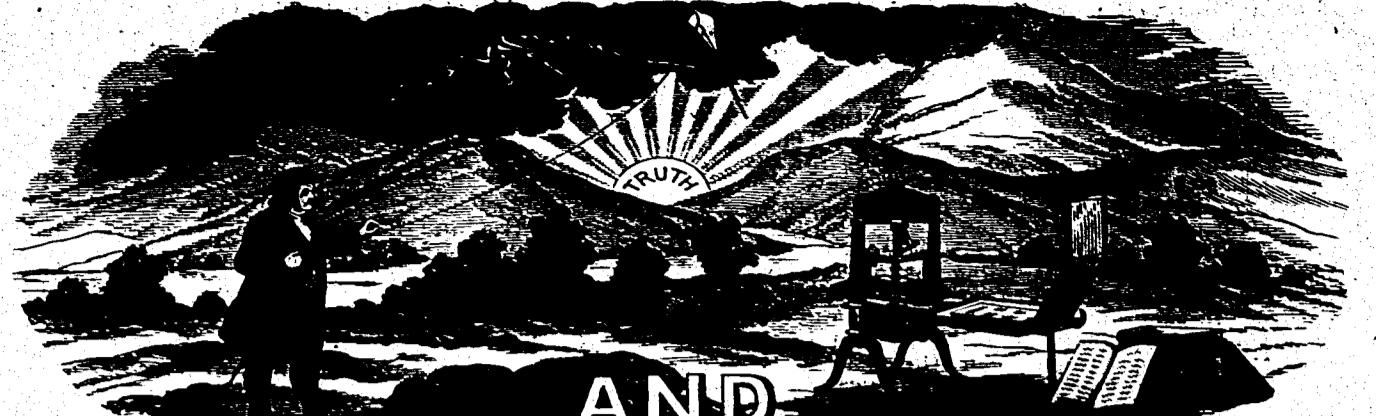


# Mind



AND

# Matter

VOL. 1.

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NO. 33

## INSPIRATIONAL ADDRESS.

BY MRS. NELLIE J. T. BRIGHAM, BEFORE THE FIRST SOCIETY OF SPIRITUALISTS, NEW YORK, SUNDAY MORNING, JUNE 29, 1879.

Reported specially for *Mind and Matter*.

## PRAYER.

O, thou spirit of infinite wisdom and purity! weary and despondent as we may be through the disturbing conditions of the earthly life, or disheartened sometimes as we may be, striving to plant seeds of the will, when the world seems to stand in opposition to the philosophy of Spiritualism. It is not in accordance with the philosophy of Spiritualism. [Murmurs of approval by the audience.] When a person takes the life of his fellow-man he shows himself unworthy to be in society. If dying would blot out the life of another, then he would be justified in doing one thing. Spiritualism proves you cannot kill a human being, you only change his conditions. Or, if the act of dying would make a sinner a saint, then we would believe in the execution of the murderer. We are often told that murderers, before leaving out of this world, experience a change of heart, and bear again. We believe in this, as the majority of these cases, where the officiating clergyman has prayed over the poor doomed human being, when he has made a confession, either public or private, and a profession of his religious feeling and religious experience; yet we cannot quite believe in this. O, God, we thank Thee for this. For we know that in the brief period of this earthly life Thou lead us out of the shadows into the great and golden light that lies beyond. As the raindrops fall into the ocean, so Thy thoughts drop into the ocean of Thy wisdom, coming not in storms, but drop by drop, at the gentle showers of thought, and so our souls are refreshed and blest. We thank Thee that wisdom is not poured out all at one time, and we thank Thee that inspiration is not all poured out upon any one at one time, but that it is poured out from day to day, from year to year, from age to age, in the individual cases, and in the world under its stand. O, Father, we thank Thee that in this world Thy work is not given to any single one to perform, but that it is given and that there is something for everyone to do; that no one is so weak, or small, or insignificant, that he has not his work to do. We thank Thee for this. O, Love, we thank Thee that every one has his work to do, and though it may not be understood to day, yet, in the light of the coming morrow it shall all be made plain. O, Thou who art the music of all the world, teach those who seem to be silent; those who are weak and feeble, to lift their burdens and sing; to lift themselves into a higher and more divine melody of usefulness. Teach humanity to become free by the truth; teach Thy children to throw aside idleness and to find something to do, however insignificant it may seem to be, and teach them to do it with all their might. Teach the world Wisdom, give to us a clear perception. O, Love, give to us purity, persistence, patience, that through the truth divine, springing out of Thy infinite love, we shall become refreshed and free indeed. Be Thou our inspiration, our Father, our God, and may we, in remembering Thee, find peace and strength for our natures forever. Amen.

## DECLINES TO STATE HER "CONTROLLING INFLUENCE."

After the singing by the choir and congregation of the hymn beginning, "Shall we know each other there?" Mrs. Brigham read aloud the title of the discussion which had been selected from the audience. The first subject read as follows: "Please tell us the name of the controlling influence that answers the questions to day." The methods of mediumism and spirits differ, they differ according to the mind of the person acting. Now, in this world of yours, it is not always true that the medium is the one who has the control. O, human! Spiritualism is yet the sunlight of the heart; it is as the rising sun, and its light goes down in the valleys; it fills the hills with golden light; yes, it winds its way down through the mountain gorges; its light is for every thing and every one. Do you not think that still men could not rise beyond the externals, and so their God was like a human being, only a little stronger and larger, and possessing anger, jealousy, revenge, suspicion—quite like the average human being. After a time these coarse ideas of God came to be. Then there were the ones that are now to go beyond the narrow thought of personality, whose minds can expand until their perception of God touches the point of Nature to find the infinite, unlimited spirit, we might say the infinite personality. So you can see the gradual growth of the religious ideas of the world. Now you can see the same thing in the schools, when a reformer comes to teach some principle, the people worship him and forget the principle. The world has not outgrown that to day. There are moral people who do not know what Christianity means and yet they were shocked to find we did not say the word *believe* in the Doctrines. Some good is to be done for the external that they do not go beyond it. In Spiritualism you find those who cling to the external—more to it than the principle which comes through it. The dark cloud has taken on its hues of glory and the veil seems to be falling, and the medium—*for he was a sound*. The great poet said, "for he was a sound." *—says:* "What is in a name?" We answer, it is a sound—it is a certain influence which works psychically, oftentimes until you can bring the right name to the people here on earth. Sometimes those who pass for the insignificant are really the wise. Oftentimes natures here on earth that show no promise of unfolding, natures that pass beyond, blossom into something more brilliant and brighter and beautiful than, if it were to come back, you would find it difficult to believe it possible. And there are some persons that you may think are very great, but they are very great natures and not much about all. When they pass into the other world they shrink to their true size, here, because with the clearness of perception come spiritual unfoldment. When we come back to you we give you no name. *—Perry:* *—Perry* is the word that has stood and the principle that we seek to do. Whatever we say to you let it stand upon its own merit; judge it according to your best understanding; reject it if it is not right; accept it if it seems right. We only give you that thought as following the philosophy, as we hope the excusives they were getting at the hands of these kinetics that this law was made; and in that interest is

friends, that we would hold the position of acknowledged leaders in this matter, but only helpers. For more blessed is the rain that falls upon the flowers and gives them nourishment, though the rain drops have no special name, and are not considered very great. *—Perry:* *—Perry* is to be that to be a leader in the world whose greatest influence rests in the magic of sound.

## THE PHILOSOPHY OF SPIRITUALISM OPPOSED TO CAPITAL PUNISHMENT.

Is capital punishment in accordance with the philosophy of Spiritualism? Allowing us to the distinction of the spiritual and the material, it is not in accordance with the philosophy of Spiritualism. [Murmurs of approval by the audience.] When a person takes the life of his fellow-man he shows himself unworthy to be in society. If dying would blot out the life of another, then he would be justified in doing one thing. Spiritualism proves you cannot kill a human being, you only change his conditions. Or, if the act of dying would make a sinner a saint, then we would believe in the execution of the murderer. We are often told that murderers, before leaving out of this world, experience a change of heart, and bear again. We believe in this, as the majority of these cases, where the officiating clergyman has prayed over the poor doomed human being, when he has made a confession, either public or private, and a profession of his religious feeling and religious experience; yet we cannot quite believe in this. O, God, we thank Thee for this. For we know that in the brief period of this earthly life Thou lead us out of the shadows into the great and golden light that lies beyond. As the raindrops fall into the ocean, so Thy thoughts drop into the ocean of Thy wisdom, coming not in storms, but drop by drop, at the gentle showers of thought, and so our souls are refreshed and blest. We thank Thee that wisdom is not poured out all at one time, and we thank Thee that inspiration is not all poured out upon any one at one time, but that it is poured out from day to day, from year to year, from age to age, in the individual cases, and in the world under its stand. O, Father, we thank Thee that in this world Thy work is not given to any single one to perform, but that it is given and that there is something for everyone to do; that no one is so weak, or small, or insignificant, that he has not his work to do. We thank Thee for this. O, Love, we thank Thee that every one has his work to do, and though it may not be understood to day, yet, in the light of the coming morrow it shall all be made plain. O, Thou who art the music of all the world, teach those who seem to be silent; those who are weak and feeble, to lift their burdens and sing; to lift themselves into a higher and more divine melody of usefulness. Teach humanity to become free by the truth; teach Thy children to throw aside idleness and to find something to do, however insignificant it may seem to be, and teach them to do it with all their might. Teach the world Wisdom, give to us a clear perception. O, Love, give to us purity, persistence, patience, that through the truth divine, springing out of Thy infinite love, we shall become refreshed and free indeed. Be Thou our inspiration, our Father, our God, and may we, in remembering Thee, find peace and strength for our natures forever. Amen.

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PHILADELPHIA, SATURDAY, JULY 12, M. S. 32.

PUBLICATION OFFICE,  
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J. M. ROBERTS . . . . PUBLISHER AND EDITOR

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## Editorial Correction.

In our issue of the 21st ult., in an article entitled "Wm. Emmett Coleman vs. Harmony and Brotherhood, we, among other things, said:

"We are sorry to disabuse Mr. Coleman's mind of the notion he has to have fallen into, and that is that Dr. Babbitt referred to us as a worse offender than himself in the matter of severe criticism. What Dr. Babbitt said on that point was this: 'Some have been greater offenders than I, and I have been to consider the subject, but I have not written to you on the subject, because I thought they were probably too intolerant to receive advice in a friendly spirit.' Now as Dr. Babbitt did write to us, censuring our editorial course, we think it must be plain that Dr. B. did not refer to us," &c.

From the following letter received from Mr. Coleman it would appear that we had been entirely misled as to the author of the letter to which Mr. Coleman replied with such ungracious severity, and for which, we felt called upon to criticise his reply to his correspondent.

"Dear sir: Will you please correct the misstatement in last MIND AND MATTER, that Dr. E. D. Babbitt was my correspondent? He was not, and he is not. I am my own author. My article is not applicable to Dr. B. and it is unjust to him, saying nought of myself, that such an impression should go forth. Your statement that I indicated Dr. B. as the person, is without the least foundation in fact."

Truly,

W. M. COLEMAN,

Leavenworth, Kansas.

What we said on the point denied by Mr. Coleman in the closing sentence of his letter was this: "We say your correspondent, Dr. Babbitt, for Mr. Coleman, while pretending to withhold the name of him at whom his abuse was aimed, took good care to identify him by directly naming him." The reason why we concluded that Dr. Babbitt was Mr. Coleman's correspondent were, first, that the latter in his reply to his correspondent says:

"Dear sir: I appreciate fully your kind desire to benefit the cause of spiritual truth, as well as to promote fraternal and good fellowship among all spiritualists, and I also say, my article is not applicable to Dr. B. and it is unjust to him, saying nought of myself, that such an impression should go forth. Your statement that I indicated Dr. B. as the person, is without the least foundation in fact."

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Leavenworth, Kansas.

What we said on the point denied by Mr. Coleman in the closing sentence of his letter was this: "We say your correspondent, Dr. Babbitt, for Mr. Coleman, while pretending to withhold the name of him at whom his abuse was aimed, took good care to identify him by directly naming him." The reason why we concluded that Dr. Babbitt was Mr. Coleman's correspondent were, first, that the latter in his reply to his correspondent says:

"Dear sir: I appreciate fully your kind desire to benefit the cause of spiritual truth, as well as to promote fraternal and good fellowship among all spiritualists, and I also say, my article is not applicable to Dr. B. and it is unjust to him, saying nought of myself, that such an impression should go forth. Your statement that I indicated Dr. B. as the person, is without the least foundation in fact."

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